

Lectures of Swami Paramarthananda

Creation as in Chhandoga Upanishad

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The Sat Brahman is going to create the universe and **before the creation Brahman is visualising the whole creation to brought to manifest.** In Taittiriya Upanishad – Sah akaamayata vahushyaam prajaa ye yeti, sah tapoh tapyatah sah tapah taptvaa idam sarvam asrujatah. Here in chhandogya up in place of ‘akaamayata’ & ‘tapo tapyata’, the word ‘aikshyata’ is used. Aikshyata means ‘to visualise.’

Tat referes to Sat Brahman, Aikshyat means visualise (in what way the creation should be made). The **planning for creation is necessary** as the purpose of creation is exhaustion of karma (the karma done in previous sristi; in vedanta there is no question of first sristi, the discussion of sristi is for the present sristi not the 1<sup>st</sup> sristi; there is no beginning of sristi as per vedanta- which refutes the Aarambha vaada of naiyayika philosophy; As per vedanta sristi is in cyclic form- avyakta vyaktaya sarvaa pravabanti aharaagame raatryaagame praliyamte tatraiva avyakata... ) of the jiva. Therefore when Brahman wants to create, the past karmas of all Jivas are present in dormant condition. The purpose of creation is the exhaustion of Punya Paapa, therefore Brahman has to create the universe accordingly. So that the creation is suitable for

the purpose of exhaustion of punya and paapa. Therefore planning is necessary which is termed as visualisation/aiksyata.

Q- **How can Brahman visualise as visualisation requires mind?**

Brahman can not visualise as Brahman is nirvikarataat. Visualisation requires vrutti vikarah. Brahmanah nirvikarataat katham ikshana kriyaa sambhavati; kriyaa vrutti rupaat.

A- it is already pointed out that Brahman plus avyakruta(avyakta) naama rupa, this avyakruta naama rupa is called maaya, **It is through this maaya/avyakta naama rupa the visualisation takes place.**

Therefore ikshana kriyaa katham bhavati- na tu shudda Brahmanh ikshana kriyaa, parantu avyakta naama rupa upadhi sahita Brahmanah ikshana kriyaa( thought which is the subtlest form).

In mundaka upanishad 1<sup>st</sup> chapter 1<sup>st</sup> section it is said that -

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DeVeeled øeeCees ceve: melÛeb ueeskeâe: keâce&meg  
Ûeece=leced ~ ~ 8 ~ ~

Thus visualisation is the process of unmanifested naama rupa getting ready for manifestation(ready ness for manifestation).

The word aikshyata(imagining a new creation which is based on the previous creation, the new creation is meant for exhaustion of punya paapa karma of jivas- therefore creation is not based on the will of GOD but on the karma of Jivas) is used by the upanishad for understanding. Nimmita karanatva dyotanaartham etat sarvam vakti(?) srutih.

**Maaya sahita Brahman is Iswarah. Therefore Iswarah visualise.**

Vahusyaam- Let me become manifold (with the help of avyakta naama rupa) i.e. expanding avyakta naama rupa to vyakta naama rupa( maaya becomes many) as nirvikaara, niravayava Brahma(shuddha Brahma) can not become many.

Prajaa ye yah- for the expansion let Me produce many jivas and jagat. With this kaarana and kaaranasya samkalpa is introduced. Thus Iswarah has done samkalpah and thereafter creation came. The first creation is the panca bhuta sristi i.e. sukshma pancha bhuta sristi.

[At 0.00 6-2-42(?) to 6-3-2]

Q- When maaya is said to be multiplied then why it is said that Brahman is multiplied.

A- As maayaa is not separate from Brahman. Maayaa is parinaami upaadaana kaaranam(real multiplication) and Brahman is vivarta upaadaana kaarana(seeming multiplication).

The multiplication does not requires any effort. Kevala samkalpa maatrena multiplication takes place. 'Yasya jnaana maya tapah'- Mundaka up. Tapah means effort. For multiplication the effort of Brahman is mere samkalpa.

[Stages of Creation:-

1<sup>st</sup> stage – Bhuta srusti- bhuta means elements. Sukshma bhuta, sukshma bhautika, sthula bhuta and sthula bhautika sristi (Tattwabodha).

Sukshma bhuta- Aakasha(space), Vaayu(Air), Agni(fire), Apah(Water) and Prithivi(Earth).

Sukshma bhautika- Sukshma sariras- mind, jnanendriyas, karmendriyas, praana –i.e. all the sukshma sariras, all the praanas, all the

minds, all the intellects, all the jnanendriyas.

Sthula bhuta- Formed out of sukshma bhuta through pachikarana(five sukshma bhuta mixed in a particular proportion). These sthula bhutas are visible.

Sthula bhautika- Out of the sthula bhuta sthula bhautika prapancha are created. Like the physical body.]

In this Upanishad only three elements are revealed as the 1<sup>st</sup> stage of creation. These three elements (Agni, aapah, anna/prithivi) are symbolic representation of the 5 elements.

[At 18.00 6-2-42(?) to 6-3-2]